

LUCIFER.



THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 28.

CHICAGO, ILLINOIS, JULY 27, E. M. 301. [C. E. 1901.]

WHOLE No. 875

IN THE FAIR FUTURE.

"Fair the crown the Cause hath for you,
Well to die or well to live;
Through the battle, through the tangle,
Peace to gain and peace to give."

Ah, it may be! Oft me seemeth,
In the days that yet shall be,
When no slave of gold abideth
'Twixt the breadth of sea to sea.

Oft, when men and maids are merry,
Ere the sunlight leaves the earth,
And they bless the day beloved,
All too short for all their mirth—

Some shall pause awhile and ponder
On the bitter days of old,
Ere the toil of strife and battle
Overthrew the curse of gold.

Then 'twixt lips of loved and lover,
Solemn thoughts of us shall rise;
We who once were fools and dreamers,
Then shall be the brave and wise.

—William Morris.

Neither Sacred Nor Moral.

BY AUGUST BEBEL.

"Marriage is the basis of the family, the family is the basis of the State; if you attack marriage you attack society and the State and undermine both," exclaim the advocates of 'he present "order" of things. Certainly, marriage is the basis of social development. But we must ascertain which form of marriage is the more moral, or, in other words, more likely to conduce to the advantage of humanity in all its phases, a marriage founded on the bourgeois idea of property, and therefore compulsory, with its many attendant evils and mostly imperfect realization of its object, a social institution beyond the reach of millions, or a marriage founded on the free, untrammelled choice of love, such as only possible in a Socialistic society.

Even John Stuart Mill, whom no one will suspect of being a communist, declares "Marriage is at the present day the only actual form of serfdom recognized by law."

According to the doctrine of Kant, man and woman together represent an entire being. The healthy development of the race depends on the moral union of the sexes. The natural exercise of the sexual functions is a necessity for the healthy development of the individual, whether man or woman. But as man is not only an animal but also a human being, his strongest and most vehement impulse cannot be fully satisfied by mere physical gratification; he feels the need of mental affinity to the being with whom he unites

himself. When this is absent, sexual intercourse becomes purely mechanical and is rightly stigmatized as immoral. Such intercourse cannot fulfill the requirements of a higher humanity, that seeks to ennoble a relationship based on purely physical laws by the mutual personal attraction of two sexual beings. The man of finer mold demands that this mutual attraction should outlive the consummation of the sexual act, and extend its elevating influence to the beings called into existence by that act.

It is therefore consideration of the offspring, duties towards it and pleasure in it, which, under the most various social forms, first causes the amatory relationship of two beings to become permanent. Every couple which desires to unite in sexual intercourse should ask itself whether its reciprocal bodily and mental qualities are capable of advantageous intermingling. The reply can only be an unbiased one under two conditions. Firstly, the removal of every interest foreign to the proper purpose of union, namely, gratification of the natural instincts and the perpetuation of the individual in the propagation of the race; and secondly, a measure of discernment sufficient to bridle the blindness of passion. As both these conditions, in our modern society, are more frequently absent than not, it follows as a matter of course that our modern marriage is very far from fulfilling its true purpose and has therefore no claim to be regarded as either sacred or moral.

It is impossible to prove statistically how large a number of marriages are concluded in the present day on a basis the reverse of that described above. It is in the interest of those concerned to let their union appear to the world other than that which it really is. Nor has the modern State, as the representative of Society, any occasion to institute researches the result of which might throw a curious light on its own proceedings. The principles which the State lays down with regard to the marriage of numerous categories of its own servants and officials will not bear the application of a standard which the same State declares obligatory in other cases.

We agree that the matrimonial union should only be entered upon by two persons inspired by mutual love, for the purpose of exercising their natural functions. This motive is rarely pure and unalloyed. On the contrary, marriage is regarded by most women as a kind of almshouse into which they must obtain admittance at all cost, while the man, for his part, generally counts up the pecuniary advantages of marriage with the greatest exactitude. And even into those marriages in which low and egotistic motives have had no place, the stern reality of life introduces so many elements of disturbance and dissolution, that they but

rarely fulfill the hopes of youthful enthusiasm and passion.

And very naturally. If married life is to afford satisfaction to both husband and wife, not only mutual love and respect must be present, but also the certainty of possessing that measure of the necessities and agreeables of life which they consider indispensable for themselves and their children. Gnawing anxiety, the hard struggle for existence, are the first nails in the coffin of matrimonial happiness and content. And the more fruitful the union is, in other words, the more the natural purpose of marriage is accomplished, the more pressing does the anxiety become. The peasant, who congratulates himself on the birth of every calf, who counts with complacency his litter of young pigs, and reports the number smiling to his neighbor,—the same peasant listens gloomily when he hears that his wife has brought him an addition to the small number of children that he hopes to rear, and all the more gloomily if the newborn child has the misfortune to be a girl.

The simple fact that the birth of a human being, the image of God, as religious people say, is in so many cases regarded as of very much less importance than that of a domestic animal, proves the degraded condition in which we live. And here again, it is chiefly the female sex that suffers. In many respects there is little difference between our ideas and those of ancient and modern barbarisms. The barbarians put their superfluous girls to death, and most girls were superfluous, in times when wars of extermination were the order of the day. We are too civilized to kill our daughters, but we mostly treat them as pariahs in society and in the family. Man, as the stronger, drives them back everywhere in the struggle for existence, and when, nevertheless, the instinct of self-preservation forces them to compete, they only too often meet the hate and persecution of the more powerful sex, which fears their competition. In this respect all trades and professions are alike. When short-sighted workmen seek to forbid the employment of women altogether—the demand was made, for instance, in 1877 at the Congress of French Working Men, but rejected by a large majority—their narrow-mindedness is excusable, for they support their demand by pointing to the undeniable fact that the increasing employment of female labor is entirely destroying the family life of the workmen, and that a consequent degeneration of the race is inevitable. But prohibition is impossible. Hundreds and thousands of women are compelled to seek work in factories and in many other branches in order to keep soul and body together. Even married women are forced to take part in the competitive struggle, to supplement the earnings of the husband, who is more often than not unable to support the family alone.—*Woman in the Past, Present and Future.*

More About the Press-Writers—No. VIII.

BY FRANCIS B. LIVESEY.

SOUTH OPPOSES NATIONAL DIVORCE LAW.

The "Washington Post" recently asked:

"Is the South going to abandon opposition to centralization? Is the solidified Democracy of that section making up its mind to surrender to the central government powers which, not having been delegated to the United States by the constitution, nor prohibited to the States, are reserved to the States, respectively, or the people?" This inquiry is suggested by the recent accession of several leading newspapers in the South to the small number of journals that advocate national control of marriage and divorce."

To this the "Virginian-Pilot" of Norfolk, of July 2, promptly replied along a line that will make the liberty-lover look to the South for aid in the coming battle against national control of marriage and divorce. It said:

"The South is not 'going to abandon opposition to centralization.' If the 'Post' desires confirmation of that assertion it will find it in the very cool reception given in the South to the proposition that trusts be controlled by means of a federal charter law. Strong as is the anti-trust sentiment in the South, it was perfectly plain to any close observer that the surrender of State prerogative involved in the proposition made it extremely distasteful to Southerners.

"The same may be said of the proposition to control marriage and divorce through federal legislation. It cannot command a corporal's guard as a following in the South. The 'leading newspapers' that have joined in the clamor for a federal marriage and divorce law doubtless regard the question—as it is—as purely academic and one that cannot, therefore, entail unpleasant consequences upon the country or the newspapers.

"It is perhaps no exaggeration to say that the dominant political sentiment of the South today is anti-federal. There is nothing that so rouses a Southerner as a hint of federal interference in the State affairs. No; the South is not by any means ready to abandon its opposition to centralization."

The "Pilot" is a staunch Democratic paper and as Representative Taylor of Lisbon, Ohio, is a Republican, we can know that the Democrats are the most likely to oppose Mr. Taylor's efforts on behalf of a uniform marriage and divorce law.

The "Pilot," by the by, is one of the very few Southern papers that, as yet, sees the wisdom in allowing the people to have their "free speech" in the press. At the head of its "People's Forum" it says:

"The 'People's Forum' being freely open to all parties, classes, persons, views and capacities, the 'Virginian-Pilot' is responsible for none of the statements nor opinions expressed therein, nor for the style in which they are set forth. The ignorant and uneducated shall be heard here equally with the learned."

This beats the world. Every daily should imitate it. The "Pilot" is three cents a copy. Let the Press-Writers remember it when they want to reach the South. Each writer addresses it as suits his fancy.

The "Appeal to Reason" Girard, Kansas, of June 29, gave an article from the "Pilot" on "The Drift Toward Socialism." The same issue also gave one from the "Philadelphia Record" by Carroll D. Wright, on "The Economic Trend Toward Socialism." The "Appeal" now has 154,480 subscribers.

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About as fine a specimen of an old, self righteous minister as we can find is the Rev. W. L. Meese, "the marrying parson," of Waterloo, Ind. He has a matrimonial association of which he was the minister and he has married 3,500 couples; as many more he has turned away. The marriage and divorce of the present day is not what he has been used to for the past seventy-five years, and he has kicked. His fame has gone all over the country and it is time he was given to understand that Jesus Christ never delegated him to fill his pocket by any such process, and that present conditions are such as to make of him a back number. I addressed him an "open letter" through the "Waterloo (Ind.) Press." The editor acknowledged the receipt of my letter by sending me a copy of his issue of June 20, in which Rev. Meese was set forth in all his matrimonial glory, both in type and pictures. Then, in the next issue of his paper, on June 27, he printed my letter next to the editorial column. As it is necessary to show the able writers how simply such letters must be written, I think it worth while to here give my letter.

"DEAR SIR:—'Grit' of Williamsport, Pa., of June 23, gives a column devoted to you and your marriage work. You are in vulgar parlance, 'the last of the Mohicans.' Our educational system has prepared all the country for anything but proper marriage. All you ministers foster it, hence you are all responsible for the divorces. Nothing causes them more than chaos in the homes. Homes cannot be happy where the wives know little or nothing of how to cook, scrub, wash or iron. Girls are educated to everything but practical household duties. The most casual observer can see that divorce has kept pace with education.

"A Common Law Marriage Bill has just become law in New York. Of two evils the legislators thought they better allow the people to choose the lesser. They now have it that a couple



can sign a paper in the presence of one or more witnesses, then live together for six months. If at the end of that time they find they have made a mistake they separate, each can marry again. If before the six months are up, they find they can get along, they take their little paper and have it recorded at the court,—that settles it. No minister gets a fee. What do you think of that?

"This plan will save abortion, infanticide, suicide, poisoning and murdering in large degree. Of course, there will be no God-joining together in a way that man should not put asunder. It will be 'awful' for a girl to be sent to her mother's home shortly to become a mother, but don't forget it is better to have one child in peace, under a mother's roof, than a dozen under a roof where unhappiness reigns and anything up to murder may happen at any moment.

"Then, there is Prof. George D. Herron; he says your kind of marriage is a failure, and he takes a wife under another plan entirely. Verily, you will be a very sad man if the capers of the present generation are allowed to go on. But you have educated the people up to it and you are reaping just what you ministers and the educators have sown. I will answer any of your questions on the subject."

FRANCIS B. LIVESLEY.

Sykesville, Md.

Now, it will not at all be amiss for any writer to follow up this letter to the "Press," or to Rev. Meese himself. We may rest assured that there is no small sensation in his town. It is to all these old veterans in the hypocritical circus that reformers must address themselves. Like the "Press," we must pick off the officers of the enemy. Let it be remembered that Rev. Meese is a fighter. His "Meese Matrimonial Association" stands pledged for a uniform divorce law. He had a reunion in his town recently and "nearly four thousand couples all agreed to work for reform of the marriage and divorce laws." We can thus see the desirability of sequestering the old general by the many press processes at our command.

THE MAN WE ARE LOOKING FOR.

He is Rev. Albert T. Shields, Rector of the church of the Redeemer, Boston. In the "Philadelphia Sunday Times" of June 30, he had an article under the caption of "Let Discussion of the Marriage Question Continue." Let me dialogue:

Shields: There cannot be too much or too constant discussion of the marriage question. It, of all questions before the public today, is by far the most important and most far-reaching in its consequences for civilization.

Livesley: Just so! But the "Times" won't discuss worth a cent. I have written Rev. Shields to join the Press-Writers and be put in a position to have all the discussion he wants. I also wrote the "Times" deploring its littleness in not allowing discussion and stating that I know one dozen able men who could quickly reply to Rev. Shields.

S.: Discussion brings to light the common conscience of the people, if on the special point there happens to become, and, if it be but crude and unformed, chaotic and indefinite, it is by the clarifying process of discussion that it comes to take definite shape, and its blind intuitions become conscious convictions. It is one of the best means of education.

L.: Fine, indeed, that! Verily the world moves. Rev. Shields must have been reading Brother Groh's circular 2900. Let him at once preach this doctrine to the church papers, as we are already preaching it to the secular press. I have written Rev. Shields to get the "Cincinnati Weekly Enquirer" of June 27 and read Lloyd, Walker and the rest who there give just such men as he all they want to think about. The articles in that issue, published in pamphlet form, would be instructive reading for all vaunting clergymen. My production of that occasion has appeared in circular form and I regret being too poor to strike off a pamphlet from the whole.

S.: "Let such discussion continue and hasty marriages will be discouraged as much by the fear of public disfavor in case of failure, as they are now thought by many to be encouraged by facility of divorce. Let it continue until ministers of the gospel who shamelessly advertise their willingness to marry divorced persons and no questions asked, shall hide their diminished heads in shame and mortification.

"Let it continue until we have less sentimental twaddle about 'affinities' and 'spiritual kinships,' and of 'platonic affections,' and when a sane public will brush aside such sophis-

tries and expose to view the lurking demon of lust. Let it continue until such a spectacle for gods and men as has just been exhibited by the trusted social and moral leader of thousands of earnest citizens throughout the country, shall have become a thing impossible of recurrence, and when one's mind will less frequently have occasion to revert to the tragic applicability of the lines from 'Browning's Lost Leader':

"Blot out his name, then, record one lost soul more,
One task more declined, one more footpath untrod,
One more devil's triumph and sorrow for angels.
One more wrong to man, one more insult to God."

L.: The above furnishes all the apology necessary for a full defense of Prof Herron. The Massachusetts Press Writers who have access to the Boston "Traveler" and "Globe" should at once proceed to do their duty.

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Criticism and Suggestion.

BY W. F. PECK.

I cannot agree with many of the views championed by Lucifer and its editor. They seem to me distorted and extreme. Where one adopts a hobby he is certain to become more or less narrow and near-sighted in his vision. Nevertheless, the questions discussed by Lucifer are of very vital importance and I should be sorry to see the paper fail for lack of support. I believe, however, that Lucifer, under a different name, and conducted less radically, would have a hundred fold greater circulation and accomplish a thousand times the good it now does in the line of its chosen work.

Even if the theories expressed are true they are "strong meat for babes" and fail to reach the very people who most need awakening. It seems to me that Lucifer is rather an arena in which radical thinkers break verbal lances than an evangelist for the conversion of sinners. How can you hope to correct the erring unless they read your paper?

I was greatly amused at Mr. Harman's very witty comment upon the sudden conclusion of the story of "Nature and the Law." If the author had not killed her hero and heroine they would have killed her, or words to that effect.

It became evident before the first chapter was complete that the author had begun to realize that she was "carrying too much weight"—to use a racing term—nothing could be farther from "Nature" than the refusal of the untaught and inexperienced boy to bind to him for life the object of his desires. No lover, untaught by experience, will indulge for a moment the thought of the death of love and consequent separation from its object, hence anything which promises to secure to him permanent possession is eagerly welcomed. It is only when experience has shown the fickle and changeable character of most "loves" that men protest against the irrevocable binding together of the sexes. If Nature were man's only guide he would quickly revert to savagism.

What a singular combination of progressiveness and old fogyism do Mr. James's articles present. His arguments for vaccination and vivisection were so completely refuted by the clear headed E. C. Walker that little is left to be said. However, regarding the humbug of vaccination I can claim some experimental knowledge. Among my immediate relatives—myself included—have occurred eight cases of small pox. Three of them fatal. Every one of the victims had been vaccinated. While of the two members who escaped, and who nursed the afflicted ones all through the course of the disease, one had never been vaccinated, the other had but it did not "take."

There is very nearly as much superstition in medicine as in religion.

We may sacrifice everything for truth, but we must not sacrifice truth for anything.

We have a right to throw away our lives for a truth, but we have no right to throw away a truth to save our lives.

—Geo. D. Herron.

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Even if the theories expressed are true they are "strong meat for babes" and fail to reach the very people who most need awakening. It seems to me that Lucifer is rather an arena in which radical thinkers break verbal lances than an evangelist for the conversion of sinners. How can you hope to correct the erring unless they read your paper?

I was greatly amused at Mr. Harman's very witty comment upon the sudden conclusion of the story of "Nature and the Law." If the author had not killed her hero and heroine they would have killed her, or words to that effect.

It became evident before the first chapter was complete that the author had begun to realize that she was "carrying too much weight"—to use a racing term—nothing could be farther from "Nature" than the refusal of the untaught and inexperienced boy to bind to him for life the object of his desires. No lover, untaught by experience, will indulge for a moment the thought of the death of love and consequent separation from its object, hence anything which promises to secure to him permanent possession is eagerly welcomed. It is only when experience has shown the fickle and changeable character of most "loves" that men protest against the irrevocable binding together of the sexes. If Nature were man's only guide he would quickly revert to savagism.

What a singular combination of progressiveness and old fogyism do Mr. James's articles present. His arguments for vaccination and vivisection were so completely refuted by the clear headed E. C. Walker that little is left to be said. However, regarding the humbug of vaccination I can claim some experimental knowledge. Among my immediate relatives—myself included—have occurred eight cases of small pox. Three of them fatal. Every one of the victims had been vaccinated. While of the two members who escaped, and who nursed the afflicted ones all through the course of the disease, one had never been vaccinated, the other had but it did not "take."

There is very nearly as much superstition in medicine as in religion.

We may sacrifice everything for truth, but we must not sacrifice truth for anything.

We have a right to throw away our lives for a truth, but we have no right to throw away a truth to save our lives.

—Geo. D. Herron.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

875

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The Outlook—Politico-Economic.

The leading article in the July "Arena"—"Arena" REDIVIVUS, "Arena" rejuvenated—is by Frank S. Monnett, late Attorney General of Ohio, whose name will long be remembered as that of a man who could not or would not be used by the combination that now owns and controls the administration at Washington.

Mr. Monnett has had rare opportunities for observing the ways of the men who now pull the wires that make jumping-jacks of public officials, both executive and judicial, in this great Occidental Empire known as the United States of America.

In his article entitled "Transportation Franchises Always the Property of Sovereignty," Mr. Monnett, after going into a somewhat elaborate account of the present plutocratic regime, showing how its powers were acquired, asks the pertinent question,

Has not the present national Administration already abdicated the throne? Has it not given away its real powers of government to its Hannas and Morgans and Rockefellers, and retained but few franchises, to wit, the right to draw its salaries and underwrite the vouchers presented by the trusts that it lives to nourish?

From the standpoint of a loyal adherent of our system of government as advocated and expounded by such men as Patrick Henry and Thomas Jefferson, the article of Mr. Monnett is unanswerable, but he seems to overlook the fact, the fundamental fact, that the national government is ITSELF A TRUST! that those who administer this government enjoy many and very great privileges denied to the unelect citizen, and that were it not for the existence of this parent trust, the national government, the plutocratic trusts of whose wealth and greed he justly complains, would have but very little power for evil.

Looking for causes we see absolutely no cause for surprise at the artificial rise in the price of such commodities as "steel, iron, copper, coal, oil and salt"—as instanced by Mr. Monnett—nor at the enormous rise in freight rates on all the leading railways, nor at the general result that "a little knot of talk-gatherers"—one-half of one per cent. of

the entire population of the United States—should "grab more than forty-seven per cent. of the property" of the whole people, nor that "one per cent. of the people should pocket fifty-eight per cent. of all the wealth of the Republic."

All this is simply what we might expect. In this world's history "birds of a feather have always flocked together." The government of the The United States, like all other governments, state and national, republic or monarchy, is simply a gigantic trust, or combine, whose chief purpose and end is the securing of privileges—salaries, perquisites, emoluments, for the office-holding class; and the most natural thing in the world is that this office-holding trust should assist other and non-official combines in order to get help in return, to increase and make permanent their own privileges.

PATRIOTISM—TREASON.

The chief cause for surprise in reading the carefully prepared indictment against the plutocratic trusts and their official co-partners in the national administration, is the fact that a man who sees results so clearly should not be able to see all their underlying causes. An instance of this blindness is the quoting, with approval, by Mr. Monnett, of this utterance:

The way in which these new burdens are borne by the masses of the people is an expression of the highest patriotism, but the way in which they are imposed by these powerful interests is the most ignoble form of treason.

What, let us ask, is "patriotism," and what is "treason?"

Does not our valiant assailant of the monopolistic trusts know that these are the words of all others that are used by the privileged classes to hypnotize the stupid masses into obedience, into quiet submission to their exactions?

Stript of the halo that now envelopes these words, patriotism means obedience to the rule of the many by the few, and treason means rebellion against that rule.

It was patriotism to rebel against the collection of a few dollars by direct taxation for the benefit of the British aristocracy a little more than a century ago. Now, it is patriotism in the descendants of these revolutionary sires to bear patiently the collection of countless millions of their own hard earnings, by direct and indirect taxation, for the benefit of home-grown aristocrats who have not even the halo of hereditary titles of "royalty" to uphold their claim to special privileges—their claim to a monopoly of the earth and its opportunities.

Where do these home-grown aristocrats get their right thus to tax the industry of the country for their own benefit?

Where but in that same compromise between freedom and privilege that gave to the Southern slave-driver the right to buy and sell and work human beings like so many horses or oxen,

THE CONSTITUTION OF THE UNITED STATES!

"If this be treason, make the most of it!"

But there is a human institution still more basic than the constitution of the United States, an institution still more fundamentally responsible for the present enslavement of the many to the few, in this country, that cannot be properly treated of in this article. For the present I close by quoting one more paragraph from the Arena article of lawyer Monnett, and would recommend our readers to send for the July number of that excellent journal and read for themselves.

The real danger to our beloved Republic is not and cannot come from an Aguinaldo hiding in the swamps and bulrushes of Panay in the district of Isabella. Our future victories will not come from capturing a half barbarian with a silver bait by

a venal Administration. Our future glory will not consist in spending \$100,000,000 in buying high-priced armor plate from contributors to campaign funds for the sake of \$1,000,000 worth of enforced trade, or a small percentage to be given back to us in libraries amid the applause and huzzas of the victims, to keep them quiet. Our future prosperity will not consist in transferring our governmental powers, rights, and franchises to private corporations until 58 per cent. of the wealth of the Republic is concentrated in the hands of 1 per cent. of the people, and the Presidents and Congresses retaining but a moiety of the power originally vested in sovereignty. Our future patriotism and philanthropy will not consist in robbing the widow of her mite by filching one-half of her salt from her table, levying a trust tribute of 70 per cent. upon her oil can, and exacting toll in twofold measure for every mile she rides upon a street-car, and with these enforced tolls and by means of these monopolistic exactions pile up \$300,000,000 per year legally, and, to blind the outraged masses, send a check to a ladies' seminary or stand upon the college graduating platform and with a small per cent. of the booty so obtained buy the endorsement of a venal faculty with LL. D.'s.

The times are ominous of great changes in our politico-economic systems, and if ever there was need of wisdom on the part of those who guide public opinion there is need of wisdom now.

M. H.

Notes and Comments.

The Chicago Society of Anthropology meets in hall 220 Athenaeum Building, 26 Van Buren St., July 28, at 3.30 P. M.—sharp. Mr. Jay Fox will address the Society on "Labor's Discontent and the Steel Workers' Strike."

Brother "Tak Kak" thinks "whatever is permitted is invited"—and thinks the editorial blue pencil should be used on "irrelevant remarks," referring to suggestions from correspondents regarding the "business interests" of the paper. This may apply to the management of some papers, but Lucifer's platform permits free expression of honest thought on all lines, not excluding suggestions as to business management.

"Fred Burry's Journal" for July comes out enlarged and otherwise improved. It is bright, sparkling with ideas, and those interested in Mental Science can do no better than to subscribe for it. The price is \$1 a year—with two volumes of Fred Burry's "Twelve Essays" given as premium. Address Fred Burry's Journal, 240 Lippincott St., Toronto, Canada.

Readers of Lucifer who have taken interest in the case of Sadie A. Magoon—a good article from whose pen appears in another column—and of William P. Magoon, will be glad to know that, with the aid of friends they are about to remove to Home, Washington. Lucifer takes this occasion to thank all who responded to the call for temporary help for this very worthy, but much afflicted couple.

HEREDITY AND ENVIRONMENT.

Mrs. Bettie M. Roberts cites the case of "Ecuador, where it is claimed, three-fourths of the births are illegitimate," and wonders whether it be heredity or environment that is responsible for the fact that the people are great in nothing "except blind obedience to priestcraft." Does not the good lady answer her own query? Is not the heritage of "blind obedience" sufficient explanation? Whatever be the environment freedom of motherhood is impossible under priestly rule, and without freedom of motherhood there can be neither freedom nor greatness for the people at large.

"More About Press-Writers No. VIII," closes for the present the admirable series contributed by Brother Livesey, one of the most active, most nearly ubiquitous, perhaps, of the Press-Writers' Club, an association of volunteer and unpaid agitators and educators that is doing more at the present moment to bring about better conditions in associative human life than any other single agency. Mr. Livesey is still willing to write for Lucifer but thinks a change of reporters of the doings of the

club would be beneficial, and so he yields the place to Brother Armstrong of Dorchester, Mass., who will write a series of "Press-Writers Notes" for our columns. While Bro. Livesey's letters are found in many papers he appears weekly in the "Pioneer Press" of Martinsburg, W. Va. His home address, as before, is Sykesville, Md.

IF NATURE WERE MAN'S ONLY GUIDE.

W. F. Peck thinks "man would quickly revert to savagism if Nature were his only guide." Will Brother Peck kindly tell us what other guide we now have, or can have? Is there anything superior to Nature? Anything outside of, above, below or beyond nature—whether spelled with a big n or a little one?

Nature, if I understand the word, includes reason. It includes also intuition, spirituality, "inspiration"—etc., if there be such endowments, attributes, powers or forces—includes, in fact, *all that there is!* I have heard Brother Peck deliver many and very able and scholarly discourses—since I first met him at the Freethought Campmeeting at Valley Falls, Kansas, eighteen years ago, and never did he advocate the theory or the philosophy of "supernaturalism," so far as I now recall. On the contrary, and in common with most Spiritualists, I have always understood him to teach Rationalism,—which means Naturalism, instead of *super-naturalism*.

CONVERSION OF SINNERS, ETC.

Brother Peck would have Lucifer's name changed; would have it "conducted less radically" so that it could reach the people who most need awakening and conversion. He thinks Lucifer's writers are hobbyists, "narrow and near-sighted," etc. These objections have all been discussed in our columns often, and are again given a hearing because, as a paying subscriber I recognize the right of the writer of "Criticism and Suggestion" to have his say in his own way.

Having replied at some length to the objection of narrowness and hobby-riding, in a recent issue—No. 871, I refer the reader to that number.

As to conversion of sinners—I, for one, desire to convert no one. All healthful growth, all beneficial changes of human beings, are from within, not from without. Much of the strife, the wars, the miseries of mankind is the direct result of the effort to "convert sinners." Lucifer seeks only to remove the chains of ignorance and superstition so that all may have room to grow, to develop, naturally.

As to change of name, increase of circulation etc. Under any other name the ideas of Lucifer will be accepted only by those whose minds are prepared for them. There are many and widely circulated papers that are doing this preliminary work—educating the public mind up to the point at which Lucifer and its radical teachings can be accepted. To all so educated the name itself will be a helper rather than a hindrance; a help to show how egregiously John Milton, Eusebius and other Christian theologues have humbugged the people by giving to their own "demon of pride the name of the pure, pale herald of daylight," as Yonge puts it, see Webster's Unabridged, page 1621, edition 1886.

SPIRITUALIST CAMPMEETING.

The "Mississippi Valley Spiritualist Association," of which organization Brother Peck has been for several years President holds its annual meeting at Mount Pleasant Park, near Clinton Iowa, beginning Sunday July 28, and including Sunday August 25. Many investigators in the line of the occult, the unseen, the hidden from the average human eye and ear, including many of the active friends and supporters of Lucifer, are in the habit of attending these annual gatherings on the bluffs overlooking the broad Mississippi, on the spot that was once a favorite camping ground of the American Indians. Having spent several short vacations at this noted camp of Spiritualists, and being personally acquainted with many of its managers, in the past, I can recommend it to those of our readers who can avail themselves of reduced fares on railroads, and who can spare the time as well as money to get away from home and the cares of business for a few days or weeks. For particulars as to reduced rates, also as to expenses while on the grounds, address the Secretary, Stella B. Fisk, Keokuk, Iowa, or at the campground near Clinton, Iowa, after July 28.

M. H.

A Sketch From Real Life.

BY MAUD ABBEY.

"You think then, that this agitation in favor of larger liberty for married woman is uncalled for?"

"I certainly do think the story of their wrongs is greatly exaggerated."

"You believe the noble men and women who are giving their lives to this cause are insincere?"

"Not insincere, perhaps, but carried away by their belief in the cause they advocate."

The speakers were seated on the broad cool piazza of a pleasant country house, on a lovely June day. A luxuriant climbing rose flung its wealth of fragrance and shade over them, while an occasional contented twitter from the neighboring tree tops, told that their feathered friends were as tranquil as themselves.

They were sisters who had been separated in early girlhood, and were now spending the summer together after years of separation.

"Your life has been peculiarly fortunate, and that is why you are slow to believe in the sorrows of others."

"I am not unsympathetic," was the smiling reply.

"No, your heart is warm and tender, sister mine," said the other gently, but your own life has been so guarded and sheltered that you have not thought that there might be others less fortunate. The fetters which bind you are wreathed with roses, and you have never realized they are chains of steel."

"In the years of our separation," she continued after a pause, "I have known many bitter trials, and death has drawn its curtain over the mistakes and miseries of my married life, and the story I shall tell is not of myself, but came under my own personal observation."

"I have a very dear friend who lives in a neighboring city. She is a refined and cultured lady and we were very intimate as girls. Her marriage made no difference in our friendship, but her removal to another city prevented our meeting frequently. In our occasional exchange of visits I noticed how pale and languid she was growing, and the pathetic hopelessness in her great dark eyes. Oh, Lottie, so many of us poor women know what that means, that I asked no questions and she made no sign. Children came and by their love helped her to make the best of a shipwrecked life. But even I knew nothing of the misery she bore in uncomplaining silence. I had no suspicion of the real state of things until this spring when business calling me to the city where she resided I determined to visit my friend. She received me cordially, and we spent a pleasant afternoon together."

"Her home is in a nice neighborhood and the house is commodious and well furnished for people in their position. Mr. Brown provides well for his family. She, however, does her own work and take care of the children, and the rooms bore many evidences of taste and refinement."

"She prepared the evening meal, and we waited awhile for the master's return, but he did not come. No thoughtful message came, that he would not be home for supper, so after waiting for a time, we had supper without him."

"During the evening which followed I could not fail to see that my friend was worried and uneasy, so, pleading weariness, I retired early. The house was small and our bedrooms were adjoining, so after the children were asleep, she came into my room to have a 'bedtime' chat as we used in our girlhood days. After awhile she withdrew and prepared for bed. I could hear her moving about for she had forgotten to close the door between the rooms."

"I had just fallen asleep when Mr. Brown came in. He walked about the room noisily, overturning chairs and flinging coat, hat, and shoes in various directions. After considerable noise and not a little profanity he blew out the light and retired."

"Oh, Lottie, tongue cannot tell of the horror of that night. I shall not attempt it. Only one or two of his most gentlemanly expressions, to give you an idea of it. It was the most

brutal outrage ever perpetrated. They burn negroes in the south for less."

"A slight resistance on her part and he said angrily: 'See here! I'll bust you in the eye directly'—coupled with a fierce oath."

"Mrs. Clark is in the other room and will hear you," she remonstrated.

"I don't care a—who hears. Hav'n't I a right to talk as I please to you? Don't you belong to me?—you, you'd better submit! Ain't that what I got you for?"

"The coarseness and utter brutality of his language, and actions are beyond description. I could not stand it, I arose quietly and dressing myself drew a chair to the farthest side of the room, sat down heart sick, to wait for morning."

"He had spent the evening with some friends and was slightly intoxicated. And this I learned later was a frequent occurrence."

"Was it any wonder that she looked old and faded before her time? Or that her eyes are dark with sorrow, or wild with fear?"

"And over the mantel in the little parlor hangs the marriage certificate. 'United in Holy Matrimony.' Oh the mockery of it!"

"What is there holy or sacred in such a union as that?"

"Her whole being, mental, spiritual and physical trampled beneath the feet of the man to whom she is bound."

"And there is no redress; she must go on living that life, or give up her children."

"They are his, she cannot keep them if he sees fit to take them from her, and knowing his power over her he will use it to the utmost."

"This is not an isolated case; there are thousands of them, and while there is one person completely in the power of another, we must battle for emancipation."

"George Eliot understood human nature when she wrote, 'Give any man unlimited power and he becomes a tyrant.'"

"Strike the shackles from the limbs of our sisters and in so doing give our brothers a mighty uplift that will bring the race to heights before unknown."

Books Received.

Modern Researches, Physiological, Psychological. In Four Parts—The Problem of Sex; Drug Effects; Vernix Caseosa; Difficult Parturition. Bayer, (United States,) author of "Maternal Impressions, a 'Study in Child Life';" "Study of Life and its Variations," and "Child Study." Scientific Publishing Company, 96-5th. Avenue, Chicago. Bound in vellum de luxe, price \$3.00.

This seems to be a work of great value, both to the medical practitioner and to the unlearned layman.

Sex and Life: The Physiology and Hygiene of the Sexual Organization, by Eli F. Brown, M. S., M. D., author of the "Guide to Health," "The House I Live In," etc. Schultze and Co., publishers, 334 Dearborn St., Chicago, price \$1.

The Political Economy of Humanism, by Henry Wood, author of "Ideal Suggestion through Mental Photography," etc. Paper fifty cents, English cloth \$1.25, Boston, Lee and Blanchard publishers.

Lack of time has prevented a suitable review of these and of several other books, in our columns. Selections have been marked for reproduction when space shall permit. These books will be sent from this office on receipt of price.

M. H.

In the Semitic theology—the theology of the Jews—there are said to be no female angels. The Jew prays: "Blessed art thou, O Lord our God! king of the universe, who hast not made me a heathen; Blessed art thou, O Lord our God! king of the universe, who hast not made me a slave; Blessed art thou, O Lord our God! king of the universe, who hast not made me a woman," showing that in his theology the woman stands on a level with the heathen and the slave, and that the Jew is better than his religion.—*Truth Seeker.*

Beliefs.

BY SADIE A. MAGOON.

We cannot help our beliefs, at least I cannot mine. I may change them, but whatever they are at the time I cannot help them. I can however avoid making real creeds of them, and trying to force those creeds on to others.

When I get to be so terribly conceited as to think I have the truth, and the whole truth, and every person who believes otherwise are such benighted creatures that they need a missionary like myself to "convert" them, it is time I stepped off this earthly sphere. I have seen religious and non-religious people also, actually abusive to those who believed differently from themselves. Reformers even quarrel and wrangle over some little abstract belief that had no bearing in their social life or business relations.

I heard one person say to another, one day with whom he had been conversing, and met for the first time: "I am so glad you believe as I do in regard to so many things, perhaps if I can talk with you a few more times I can convert you." If there is one word in the English language I despise more than another, it is "convert."

There are other creeds as well as religious creeds. Creeds in breathing, eating, drinking, bathing, sleeping, etc. My grandfather used to say: "Four hours sleep is enough for any one, I don't care who it is. Whoever sleeps more injures themselves thereby, and in more ways than one, let me tell you. If you, and some others I know of had slept less in their lives they would be in better health today, and not one-half so dull in intellect." Another, a woman, reduced the time to one hour.

One man very emphatically affirmed that wheat kernels soaked in water, and eaten with apples would supply every need of the human system. His wife who felt she needed other articles of food felt herself forced to partake of this diet only.

Another person believes in sexual freedom, but in religion and diet it is: believe as I believe, eat as I eat, and you will be saved. I have the wisdom and the light, follow ye me.

I think that each of us has a natural right to freely express our views and beliefs on all subjects, but to force them on to others is not freedom, or doing by others as we would be done by.

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Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell. Price, 25 cents.

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VARIOUS VOICES.

W. F., S. D.:—When you push the sex question, and it alone, you are on the right track. "Never mix drinks." There are plenty of Anarchistic and Socialistic publications. Let their job alone, and stick to the sex question, and you are doing the proper caper.

Mrs. M. Beckwith, Cazenovia, New York:—I have just finished reading your admirable booklet called Institutional Marriage. I must write and say to you that what you have published is all *truth*, and I only wish it could be read and appreciated by every daughter and son of earth. I intend to do my little mite to further its priceless revelations and teachings, and so enclose fifty cents in stamps, and ask you to send me ten copies.

S. A. W., Kansas City, Mo.:—I have read the booklet Institutional Marriage, and can find no fault with it. It enumerates the truth in your own clear, fearless fashion, and I only wish there were more who dared to do likewise. It is all true, —especially that "no child should be born except as the result of an over-powering passion, an all-absorbing love. But O how few have such a rich heritage bestowed upon them by their parents! Even those who are well-mated are so ignorant of the laws which govern sex-life that they make dreadful blunders. I begin to believe that my husband is right when he says that we ought not to have children unless we make special preparation for it. For, as he avers there are enough common-place children now in the world.

Mrs. Bettie M. Roberts, Mo.:—I believe in the Christian (not orthodox) religion, you do not; but I call you Brother because I think you are true to your convictions. Since last fall I have been receiving Lucifer regularly. I cannot say I yet endorse free love, for I do not know that love has yet been truly defined. One thing is sure, there is something radically wrong with our present system of *bondage*, and I want to study your system thoroughly. I have seen some free love children who are as great puzzles to me as the old fashioned orthodoxy has produced. Again, I get puzzled as to which is the greater, and stronger influence over our lives, heredity or environment. I used to believe heredity far more influential over our destiny but many reformers claim statistics prove that environment influences us more. If free love were the remedy for so many defrauded birthrights we should see a better proof of it than we now find. For instance, take Ecuador. It is claimed three-fourths of the births there are illegitimate. But are they a great people? No they are not great in anything except blind obedience to priestcraft. Some would argue their environments have kept them chained. That being true, is not environment stronger than heredity?

Again, I have noticed children of love often excel the children of law; so all I have to say does not prove anything. I do not defend any system but try to *learn the truth*. I cannot conceive how any one interested in the welfare of humanity can condemn your work, although they might not endorse it. I enclose fifty cents on subscription. I do not feel the least particle soiled from reading Lucifer.

Lucifer is Sold By:

W. L. Sinton, room 10, 70 Dearborn St. Chicago.
N. N. Winnegar, 642 Washington St. Boston.
Warren, 527 Central Ave., Cincinnati.
Henry Bauer, 173 Spring Garden Ave., Allegheney, Pa.
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RADICAL LITERATURE.

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- ADVANCEMENT OF SCIENCE.** Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.
- AGE OF REASON.** Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 15c.
- A PHYSICIAN IN THE HOUSE.** A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.
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